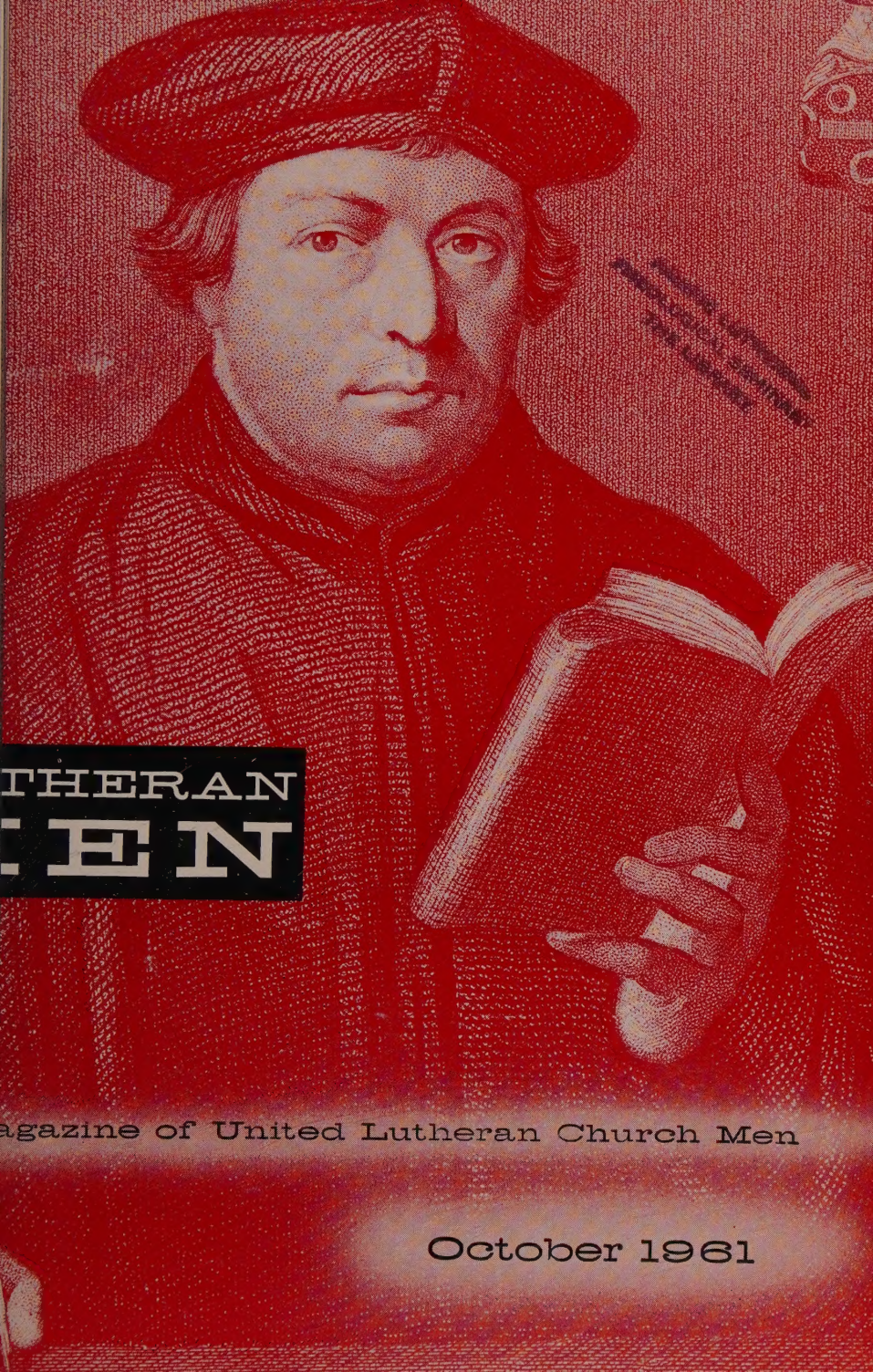

THERAN
EN

agazine of United Lutheran Church Men

October 1961

Cover Comment

THIS MONTH Protestants the world over again celebrate Reformation Day and the tumultuous activities of Martin Luther. This portrait of the Reformer was executed by Hans Holbein the Younger, one of several great German artists who were associated with Luther and the Reformation.

Holbein is said to represent the highest effort of German Plastics. He was very German in his scrupulous precision and in his power of analysis and construction. His details are exact. He never imposed sentiment upon form, but rather, through form sought an understanding of sentiment. Therein lies the strength of this master's contribution to art.

Holbein painted several portraits of Luther, of Luther's wife, and of other Reformation leaders. He also created a number of the widely-published cartoons which were part and parcel of the Reformation struggle.

•

There have been many recent comments about the future of LUTHERAN MEN *in the new auxiliary of the Lutheran Church in America. Most men feel that there is definite need for the church men's magazine—in fact, even now, increasing numbers of women and youth read* LUTHERAN MEN *to find material they can't find elsewhere. We will welcome any and all relevant correspondence from our readers.*

—G. T.

L. 42 No. 10
TOBER 1961

LUTHERAN MEN

Magazine of United Lutheran Church Men

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ORGE R. F. TAMKE
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This Matter of Ordinatio

by BENJAMIN LOTZ

"THE MOYER BOY is going to be ordained when the synod meets this week, isn't he?" Mr. X. asked Mr. Y. Then he added, "And the Kelly boy who lives on the other side of the double house is to be ordained a Catholic priest the next week."

"That's a different kind of ordination," Mr. Y. suggested. And Mr. Y. was quite right. In fact, there is something essentially different in the Lutheran view of ordination and this fact ought to be kept clearly in mind.

I

The Lutheran view holds that ordination is a public service where a man who has been examined and approved by the synod, is set apart for the ministry. The ordination does not bring a young man into an *order* which places him in a special class or gives him a kind of indelible character. Ordination sets him apart into his office and as an office bearer he is to preach and teach G word and administer the sacrame With this goes the necessity of the toral ministry to all persons and in places where he is called. When need ceases and he assumes no othe has been asserted with some justifica that the man is no longer a minister

This view of the office of the m try can be contrasted with the Ro Catholic view which is also held by s members of the Episcopal church. H the ministry is looked upon as a pri order, not primarily as an office. the other hand, whenever in prac matters Lutherans look upon the m ister as a man unduly set apart from fellow men, a Romanizing tendenc manifested which is deplorable. Roman Catholic view is further em sized as the man to be ordained t vows of chastity and obedience which incompatible with the Lutheran nc of the freedom of the gospel. In at a priest's first mass in the Ro church the text for the sermon m well be this pasage from Psalms: *are a priest for ever after the orde Melchizedek*. This text no synod

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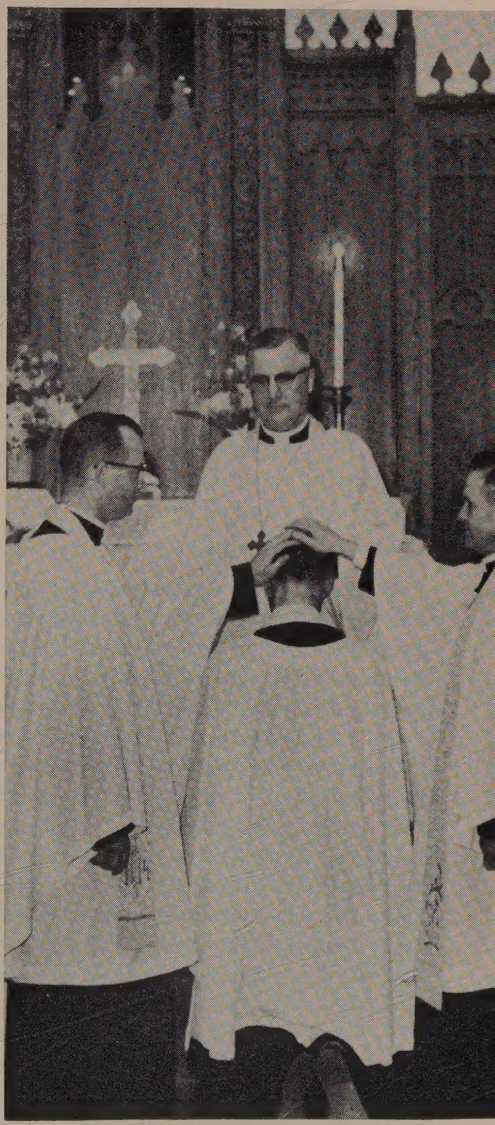
The Rev. Dr. Benjamin Lotz is associate professor of religion and philosophy at the ULCA's Susquehanna University, Selinsgrove, Pa.

veral influences
fect the
theran view



sident, no professor of theology, no tor would choose for a service of ination. It simply would not be in mony with the Lutheran doctrine of ministry, neither in Europe, in the ted States nor in far away Australia.

II

he basis for ordination is the call the man receives from the congre- on or from a board or an institution he church. The call arises from the l of pastoral ministry. After the can- te has completed his theological ies, he is examined by representatives he synod. This ought to be an op- unity for him to test his message to if it is in harmony with the Scrip- s and the faith of the church. This nination is followed by a subscrip- to the confessional books of the eran church. Then he is recom- ded to the synod for ordination—the step in a long process!

or the average layman the last step e high point! Yet the years spent udy, the development that brings a of maturity, the reception of a call, examination and subscription to the

confessions—all leading to the ordination service—are important steps, each in its own way.

There is no doubt that an ordination service, particularly when held in connection with a synodical convention, can be very impressive. The procession of those to be ordained with synodical clergy, the presentation of the candidates, the placing of stoles around their necks—symbols of the yoke of Christ to be courageously borne—the placing of the Holy Scriptures into their hands, their firm, steady responses to the questions asked, the imposition of hands by the elders of the church, the celebration of the Holy Communion lend an impressive, unforgettable dignity to the ordination of a Lutheran pastor. Yet all these acts are done in vain if they give an incorrect, erroneous impression to the purpose and place of ordination.

III

American Lutherans will always have their ideas concerning ordination tempered by what happened more than one hundred years ago in Altenburg, Perry County, Missouri. Martin Stephan, leader of the Saxon immigrants, was found untrustworthy and immoral. There was doubt and despair among the immigrants who questioned whether God's blessing would rest upon their work and whether the church of Christ was present. They questioned whether their ministers were truly ministers of Jesus Christ and whether the sacraments which they administered were valid.

In April, 1841, a debate was held in which C. F. W. Walther showed that the church comes into being through God's Spirit working through the gospel, not on human organizations. He then showed that as the church is gathered into congregations, enlightened and strengthened by the Holy Ghost, congregations select and ordain men the Christian ministry and entrust them the *power of the keys.*

While for practical purposes much this is delegated to colleges and se naries with the ordaining of minist left to the synod, the call comes fr the assembly of believers. It is church, then, as Christ's body upon ea —not as a great organization—whic entrusted with the preaching of gospel and the administration of sacraments. This theory of the minis and of ordination has been called transference theory.

This theory can be distorted and m make the act of ordination merely human act of approval. Or it can viewed as something limited, with neg of the fact that ordination is the act the whole Christian church, and limited to a particular congregation one single parish. Its distortion can fo a sectarian spirit in Christ's church.

IV

No American Lutheran will ever clare that the position of the Miss Synod in the past was totally incorr For the work of the minister is prima within the congregation of believers not exclusively there.

There are many fields and pla where the clergyman can bring to burdened, oppressed and confused promises and consolation of the gos Many of these are places where a Ch tian congregation has not been for and perhaps where none ever will. this work—largely Inner Mission character—the boards of seminaries, leges, orphanages, homes for the ag and welfare agencies can call men this special type of the Christian mi try. After these men have been trai

Men For the Ministry

The United Lutheran Church in America and its constituent synods operate ten seminaries for the training of pastors in the United States and Canada:

Central Lutheran Theological Seminary, Fremont, Neb.
Chicago Lutheran Theological Seminary, Maywood, Ill.
Lutheran Theological Seminary, Gettysburg, Pa.
Hamma Divinity School, Springfield, Ohio
Northwestern Lutheran Theological Seminary, Minneapolis, Minn.
Pacific Lutheran Theological Seminary, Berkeley, Calif.
The Lutheran Theological Seminary, Philadelphia, Pa.
Lutheran Theological Southern Seminary, Columbia, S. C.
Luther Theological Seminary, Saskatoon, Saskatchewan
Waterloo Lutheran Seminary, Waterloo, Ontario

"Is This For You?" is the title of a new film on men for the ministry, just produced by the ULCA. For information on availability to your men's group, write: Board of Higher Education, 231 Madison Avenue, New York 16, N. Y.

amined and approved, they can be set de for ordination. In no real sense they serve congregations.

American Lutherans have also been uenced by William Löhe, the dedi- ed pastor at Neuendettelsau. Although never set his feet on American soil, ideas concerning ordination have n influential in the United States even this day. Löhe stressed the divine racter of the church, God's part in n's call to the ministry and the work the Spirit of God in this work. For the church was an ideal institution, ough the complete realization of the l would ever elude the seeker. Yet n in this world, the church must ays be filled with the breath of God's it and must ever remain in the minds he believer the ground and pillar of truth.

The service of ordination as used in our church is more in the tradition of Löhe than of Walther. It seeks to show to those to be ordained that their ministry is not something secondary but of first importance in their lives. It is more than a mere stamp of approval as it seeks to make the young pastor aware that he stands in a long chain of witnesses going back to Christ's first disciples. For that reason, he dare never think of forsaking the ministry because of the promise of lucrative, secular employment. The hireling does that. When the pastor becomes an hireling the church has a duty to demand the papers which attested to his ordination. Only when he seeks to serve the church of Christ is he a minister, and only upon one like this does the church desire to perform the act of ordination.

Taking The Plunge

by RICHARD L. PETERMAN

IT WAS FRIDAY night . . . pay-day for Martin Roth, a die-casting inspector.

Folding his pay-check into quarters, he placed it into that section of his wallet labeled "bills." Smiling to himself, he placed the wallet in his left hip pocket.

He had a good feeling. He felt secure. "One hundred and twenty bucks. That's not bad, not bad," he mused.

Martin Roth's pay had increased steadily ever since he was discharged from the Army. He wasn't wealthy, but then he wasn't poor, either. He and his wife and two children lived comfortably.

Their house was a 12-year-old Cape Cod, 3 bedrooms, 1½ baths, nice living room and modern kitchen . . . and a recreation room in the basement. They drove a 1958 Chevie and took a two-week vacation every year.

As Marty sat down to eat supper this Friday evening, he was grateful. After their mealtime grace, they engaged in small talk—as they ate—about sleeping late the next morning, and about their Sunday afternoon plans.

Martin Roth and h family pray togeth during a devotion period in their hom

About halfway through the me Marty looked at his wife and said, "Jea you know, we've been talking about gi ing a tenth of our income to the chur for about two years now. We've nev had the nerve . . . or faith . . . to sta it. What do you say we try it?"

"Well . . . I . . . I don't know . you've taken me by surprise. I don know what I think of it. I guess I'll ne some time to think about it, Marty. Y

The Rev. Richard L. Peterman is associate stewardship secretary of the ULCA. Until recently he held a similar post in the Illinois Synod.

now, I'm the one who has to make ends
ıeet around here."

"Sure, I know. Let's give it a try. I'm
illing to help you work it out," he
ıggested.

Figuring aloud, Jean said, "That will
ıean $12 a week . . . and we're only
iving $7 now, so it means an increase
f $5. I don't know . . . I don't know
here that extra $5 will come from . . ."

Marty interrupted, "Let's take the $12
ff the top of my pay as soon as I get
ıy check cashed tomorrow morning.
hen, let's see where we can cut down
ı other things to make up the $5. How
ɔout it?"

Ten-year-old Tommy chimed in, "Gee,
addy, why does the church need all
ıat money anyway?"

"Well, to begin with, the pastor has
be paid . . . and the church build-
g has to be kept in repair . . . and
e gas and electric and oil bills must
paid.

"Also, our money helps send people
all parts of our country and around
e world to tell others about our Lord."

Tommy didn't seem impressed, but he
dn't pursue the matter any further.

Turning to his wife, Marty queried,
What do you think, Jean, are you will-
g to give it a whirl?"

"Okay, I guess . . . I guess the only
ıy we'll ever get started is to take
plunge like this. But there's one thing
we're going to have to work together
our money problems. Cut here. Cut
ere. And stick to it . . . or, we just
ɔn't be able to do it, there won't be
ough money to go around."

"Are we going to have to cut out the
ɔvies, Mom, twelve-year-old Susan
ked worriedly. "Oh, it doesn't matter,
ıatever you decide, Mom, will be
ay by me."

The Roths decided to take the "plunge."

They've been tithing for six months, and expect to continue.

Where did they cut?

First, they cut where nearly everyone can cut—magazines that came into the house but were seldom read, if ever! As they looked closely at their spending, they realized they needed a budget, so they set one up. It listed the church first.

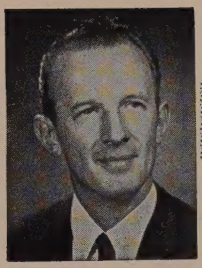
"It seemed the other pieces fell into place without too much trouble," Marty says now. "Oh, of course, we had to do some adjusting. We argued a little, too, but it worked out. I'd say it was a matter of putting first things first."

As for Jean, she feels that "for the first time we're operating on a decent financial basis. I'm less concerned about money, because I stick to the budget. I'm not ashamed of our gift to the church anymore. And I believe we can continue to give a tenth in the future."

The whole family, children and parents, take all of their gifts for the church —Sunday Church School, United Luthern Church Men, United Lutheran Church Women—out of the tithe which is set aside each week out of Dad's paycheck.

In so doing, the Martin Roth family has joined the thousands of Lutherans—people just like you—who tithe.

November is the month for stewardship emphasis in the ULCA. All men of the church will want (1) *to examine themselves prayerfully in light of their giving habits,* (2) *to make early commitments to God's work in* 1962, *and* (3) *to take active roles in this fall's Every Member Visits.*



MAN TO MAN

by LAWRENCE M. REESE

Not One Strike in 2000 Years!

UNDOUBTEDLY THERE ARE groups of workers who never went on strike and perhaps never had reason to do so. It's doubtful, however, whether any group will ever be able to match the record of a certain organization: no strike for almost 2000 years. Obviously, there have been times when this group has had reasons to strike: poor management, long hours, difficult working conditions, no guaranteed wage, and no fringe benefits. Despite all this—no strikes.

By this time you have probably guessed the identity of the workers and the organization. The "non-strikers" are the faithful workers in our congregations; the organization is the church of Jesus Christ. It would be hazardous to list all of the faithful workers who have carried on so nobly through the years, sometimes in spite of real difficulty. A church council burns the midnight oil in order to guide the congregation. An evangelism committee, eager for the forward march of the church, seeks people in the community. Musicians lead in worship. Teachers spend endless hours in the all-important teaching program of the church. Loving hands care for the altar and chancel. Retirees and youth groups visit sick and older folk in the congregation. These few examples serve to honor all of the many workers who spe endless time and energy supporting t ministry of Jesus Christ.

Why Do They Do It?

It's interesting to try to discover wh motivates people to work so hard a enthusiastically. Suppose we examine few possibilities and see if these a reasons why people give of themselv unstintingly in behalf of the church.

Personal compensation. Strikers us ally strike because they want bett working conditions, additional salary, certain fringe benefits. By contrast, t material benefits in church work are ve meager. Most of the work which carried on by faithful workers is do without recognition, fanfare or any mat rial reward. The fact of the matter progressive churchmen find that the efforts are either ignored or met wi opposition by those who would keep t church in a comfortable status quo. Ho many church councilmen are stopp along the street by fellow-members a thanked for all of the time they spe in behalf of all members of the church How many letters do church scho teachers receive for the effort they p into the teaching-learning experiences behalf of children, youth and adults? O

ously, we must conclude that our good urch workers are not on the job be- use of personal compensation.

Status or prestige. People will go to eat lengths these days to assume posi- ns of status and prestige. Some of our cular organizations, and certainly the rld of business, cater to this normal man desire and provide ample oppor- nity for people to feel the "sweet smell success." Is there prestige in serving a building committee, in tending the rsery during the church service, in ving as discussion leader at a ULCM eting, in visiting the sick, in preparing ndages for the local cancer unit? Few rkers will find status in the church nless a certain congregation itself is liciously content to cater to people o are status seekers).

Escape. Could it be that the workers the church are escaping from respon- ilities at home, daily work which gives le satisfaction, or a threatening world, even the threatening monotony of ir own inner lives? Perhaps a few ple accept responsibility on this basis obviously the church would come to standstill if it became a haven for apists from the realities of life.

Conscience therapy. Might it be that ny workers are compensating for guilt accepting responsibility in the church? er all, the church stands as a super- , watching over the affairs of men. Lord is the mediator of the life that oly. If this should be the motivation our work in the church, then we are getting that the Lord of the church es guilt by his forgiving love and the cross which he willingly accepted us. True, there are many of us who imes do compensate for guilt with vity in the church. But if the leader- of the church would be built on guilt-ridden feelings, it could never tangle with the problems of individuals or the world in which we live.

Fear. This is closely associated with guilt. We are living dangerously and therefore we are constantly looking for a security which the world is not able to give. Sometimes we may feel that our work in the church will insulate us from the fears which constantly beset us, whether these fears are from within or imposed from without. History, however, shows that Christian workers have lived dangerously. Taking their cue from St. Paul, they have lived for the task before them rather than wringing their hands regarding their own futures.

The One Reason

Even though most of us could identify ourselves with all of the reasons above, it is obvious that we work in the church for more significant reasons. Our work in the church is our response to a loving and just Lord. We believe and therefore we respond. We have convictions and they must be shared. We receive countless blessings and we cannot keep them to ourselves. Because our response is a response of the whole person to our Lord, we can strive, we can endure hardships without being disturbed to the very depths of our being.

No, there has not been a strike among church workers in almost 2000 years and I predict there never will be. Man to man, wouldn't it be wonderful if we could communicate this spirit of vocation in all that we do? Wouldn't it be great if we could show the world that difficulties between management and labor are not really an economic problem alone but are related to every man's relation to the Lord of his life, whether that Lord be the Son of God or one of the lesser gods which men create?

Upsala's new Froeberg Hall is a residence complex for 550 students. It also contains a dining hall, study rooms and recreation facilities.

Colleges in the new LCA

UPSALA

by WILLIAM M. FOSTER

"IT IS GOD'S WORK, not ours," declared the founder and first president of Upsala College, Dr. Larr Herman Beck, referring to Christian higher education in general and Upsala in particular.

Present-day Upsala administrators are aware that Dr. Beck's now-famous words are as applicable to the college today as they were in 1893, when 16 students attended the first classes in the basement of Bethlehem Lutheran Church, Brooklyn, N. Y. Things are considerably more stable in 1961, but there were times when those who guided Upsala's early destinies in their struggle to keep the institution's lamp burning, had little more to lean on than the strength in Dr. Beck's words.

Upsala today, with its suburban cam-

us and attractive colonial brick buildgs, shows little evidence of the battles r survival which marked the college's rly years. Now the challenge is not ıe of survival, but of meeting the treendous responsibilities of higher edution to American youth in a troubled orld.

Upsala had its beginnings in the large ımbers of people migrating to the nited States from Sweden in the late th Century. Some of these people were ncerned about the lack of facilities ailable to young men planning to study r the Augustana Lutheran ministry. psala was established to give these ung men what would now be called eir pre-seminary training.

Today, Upsala students work toward variety of educational goals. A coeducional, liberal arts college, Upsala ers courses leading to the degrees of chelor of arts and bachelor of science. ograms leading to teacher certification the elementary and secondary school el are offered, along with pre-professnal programs in law, theology, medie, dentistry, veterinary science, engiering, social work, and parish work.

Upsala is pronounced Up-sah'-la. To se people from Sweden who decided establish the college, Upsala, the hisic university city in Sweden, repreted the noblest ideals and traditions their ancestry.

Although enrollment will not be exnded substantially above the present el of 1400 in the next few years, plans for the future include building finer campus facilities. In 1958 Froeberg Hall, a $2,000,000 residence hall complex and dining hall, was completed. The new building houses 550 students. With Bremer and Nelsenius Halls, built in the late 1940's, it forms the West Campus quadrangle, giving Upsala excellent residence facilities for 800 students.

Beck Hall, a humanities classroom building, was one of the first buildings completed in the current Upsala development program, begun in 1945. Construction of a new 234,000-volume library is expected to begin late in 1961. Plans are also under way for a new hall of science, with construction to begin within the next two or three years.

A spacious gymnasium, the first unit of Christ Chapel, and a new cafeteria have also been completed under the development program, guided by architect Jens Fredrick Larson. Larson, who designed entire new campuses for Wake Forest College and Colby College, has worked with Upsala in drawing up a master campus plan.

Upsala purchased the East Orange, N. J. site in 1924 when Dr. Carl G. Erickson, third president, decided a more favorable location was needed if the college was to develop into an outstanding institution. Upsala had been located in Kenilworth, N. J. since 1898, having outgrown its quarters in Brooklyn. Three estates were purchased in a fine residential section of East Orange, and Upsala's student body, then numbering 201, soon began classes on the new campus.

In the first graduating class at East Orange in 1925 was Evald B. Lawson. Just 13 years later, young Dr. Lawson was called to Upsala to become the college's fourth president. He is now in his twenty-third year as Upsala's chief

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Villiam M. Foster is director of public tions at Upsala College, East Orange, J. Upsala is one of four four-year col- s of the Augustana Lutheran Church, t year merging with ULCA, AELC and mi into the Lutheran Church in America.

executive. During his dynamic administration, the college has "come of age" and taken its place with those liberal arts colleges with the highest academic standards.

Upsala is accredited by the Middle States Association, the Department of Education of the State of New Jersey, and the University of the State of New York. The college also is approved by the American Association of University Women and the American Chemical Society. In 1961, seven Upsala students applied for admission to medical schools and all seven were accepted. An ever-increasing number of Upsalans is going on to graduate study in other fields also.

Colleges sometimes are measured by the deeds of alumni, and Upsala is proud of those who, like Dr. Lawson, have advanced to positions of responsibility. Classes before the 1940's were small, and a good portion of the graduates in those classes entered the ministry. Some of them went on to high offices in the church—Dr. Oscar A. Benson, former president of the Augustana Lutheran Church; and Dr. Eskil G. Englund, Dr. Thorsten A. Gustafson, and Dr. O. V. Anderson, presidents of three of the Augustana conferences.

Graduates of later classes are making their mark in the professions and in business and industry.

These men, and those who have graduated from Upsala in succeeding classes, received a broad education based upon a study of the humanities and sciences. Despite recent demands for increased emphasis in the sciences, Upsala plans to retain what it feels is the proper balance between liberal arts and science in its curriculum. Maintained within the scope of the college's stated objectives, Upsala's curriculum is regularly evaluated and strengthened to keep pace wi modern educational needs.

Campus living is regarded as a co munity experience at Upsala. Studen are encouraged to participate in the c lege's wide range of campus activiti as a means of personal growth and s expression. In addition to student go ernment, honor societies, service orga izations, and clubs, undergraduates m take part in student publications, camp musical organizations, dramatics a athletics. The college's proximity to Ne York City, just 15 miles away, with world-famous libraries, museums, co cert halls, and scientific institutions, p sents the student with unequalled oppo tunities for cultural experience.

Through its annual concert tour, t Upsala College Choir has achieved enviable reputation in music circles. recent years the Choir has sung conce at Carnegie Hall and Town Hall in N York City.

The Footlight Club gives students t opportunity to take part in four ma dramatic offerings each college year. U sala's student-operated FM radio stati WFMU went on the air in 1958. Ed cational and musical programs are bro cast daily, 6 p.m. to midnight, on 9 mcs. over a 35-mile radius of the ca pus, including all of New York Ci Most Upsala football and basketb games are broadcast by the station al In addition, students operate an amate short-wave station, W2NSG.

Last summer an Upsala professor, D Ralph O. Hjelm, was chosen to teach t first television course in religion to given for college credit in the met politan New York area. The cou "Introduction to Biblical Thought," WCBS-TV's Summer Semester, brou an excellent response from the pub

has many facets. A fine arts fessor explains a mobile in Up-a's fine arts building, contain-two classrooms and a studio.

Dr. Hjelm and for Upsala.

Varsity athletic teams represent the lege in all major sports, and a broad gram of intramural competition is intained also. Last year, the Viking ketball squad made the NCAA play- after winning 17 straight games. sala is one of the few New York area eges playing varsity football. In addi- to membership in the NCAA, the ege competes in the Middle Atlantic nference.

Fraternities and sororities sponsor ny of the campus social activities. y are local organizations, to which a lent may be pledged after completing emester with satisfactory grades.

The number of scholarships and finan- aid programs for Upsala students is tinually growing. Awards are made the basis of academic achievement, character, and financial need. Loan programs and a tuition payment plan are available also.

Upsala is the official college of the New York and New England Conferences of the Augustana Lutheran Church. The college receives financial support from these church bodies, and from alumni, through an annual-giving program, business, industry, and friends. Upsala brought other private colleges in New Jersey together in 1953 to form the New Jersey College Fund Association. The Association, of which Upsala's Dr. Lawson is president, provides business, industry, and individuals with an effective method of helping the non-tax-supported colleges in the state.

It it Upsala's belief that a study of the humanities and sciences, together with participation in the life of the campus community, furnishes the student with a foundation for strong and enduring relationships with his fellowmen. Commenting at a recent Upsala commencement on the college's strong responsibility to youth, the late Dag Hammarskjold, U.N. secretary-general, emphasized the implications of the name "Upsala."

"The name of this college carries with it a responsibility because of what the name symbolizes of human endeavor, of ideals and of their realization," he said. "A name with such traditions is a challenge, but it can be for us also a source of pride when we live up to the standard it sets for us."

If the men who decided to establish Upsala College could be here today, they would be proud of the way the college has accepted the responsibilities referred to by Dag Hammarskjold, and adhered to the fine traditions and heritage of its name.

SCOUTING

Oh, Say Can You See

EVERY WEDNESDAY NIGHT 40 boys, members of Boy Scout Troop 710 of Baltimore area BSA, meet in their scout room at the Maryland School for the Blind at Overlea. The boys do a thorough job of scouting with enthusiasm, energy and determination. Under the direction of the scoutmaster and three assistants they go through the regular routine of a scout meeting just like any of the other hundreds of troops meeting throughout the country.

The meeting begins with each patrol holding patrol corners at which time they check attendance and collect dues. Here, also, the boys plan service projects for the school as well as camp-out activities in which they will participate, or they work on tests the members need to advance in rank. The troop then reforms and spends an hour or more studying and passing for advancement. The ranks in the troop range from Tenderfoot through Star Scout. Several boys are ready to move to Life Scout rank.

The officers of the troop are assisted at every meeting by four or five committee members and one or two teachers from the faculty of the school. Each man takes three or four boys and teach them the various crafts, such as first a compass, observation, etc. to help the learn scouting procedures needed to a vance in rank. Blind scouts use a speci ly printed Scout Handbook in Bra issued by National Council, BSA. comprises seven volumes instead of c regular handbook. The American R Cross has issued a two-volume handbo on first aid for the benefit of the bli scouts. Braille compasses are also av able. In teaching a blind scout to us compass, he is first shown how a co pass is made and the purpose for us it. This is done manually since a bl persons sees through the tips of fingers. When it is certain that he kno by touch what a compass is like and h it works, courses in boxing the comp are set up by the scoutmaster.

One patrol from the troop compe every October at the Blind Boy Sc Comporee held by the schools for blind in states comprising Region Boy Scouts of America. This camporee held under the same competitive p gram set up by the National Cou BSA for all troops. Troop 710 holds s

Blind scouts visit an air base, one of many places of interest to boys.

top awards won at these camporees. The troop also holds several awards a marching unit in parades in which as participated. The boys received an orable mention at the 1958 Veterans Parade in competition with five tary drill teams.

The committee has planned and taken eral trips to places of interest to the s, including a visit to Andrews Air ce Base, Washington, D. C., Mary- l National Guard Air Base, Martin port, Baltimore, and United States marine Base at New London, Conn. roop 710 was organized and char- d in 1952 by the PTA of the Mary- l School for the Blind, and L. C. ndt was appointed scoutmaster. ndt is a member of St. John's Evan- cal Lutheran Church, Parkville, yland and a past president of his congregational ULCM. He is the holder of the Silver Beaver Award in Scouting and the Lamb Award of the Lutheran Church.

The troop has been racially integrated since organizing by unanimous vote of the boys, and has members from New Jersey, Delaware, and Washington, D. C. as well as Maryland.

Scouting gives a wonderful morale boost plus a sense of accomplishment which means a great deal to the growth and development of a young boy. In addition to the enthusiasm and spirit such a group gives to the campus life of a school, the boys have fun in scouting, and the achievements and benefits are, therefore, manyfold.

This is doubly true in the lives of all handicapped boys, particularly those who see the world through sound and touch.

APPORTIONMENT RECEIPTS**

UNITED LUTHERAN CHURCH MEN

January 1-July 31, 1961

Also, Honorary Life Memberships Received

Synod	1961 Apportionment	7/31/61 Received	Honorary Life Membersh
Canada	$ 630	$ 300.00	1
*Caribbean	—	—	—
Central Pennsylvania	3,723	517.20	4
Central States	2,608	360.32	3
Florida	856	300.00	4
Georgia-Alabama	1,711	307.00	1
*Icelandic	—	—	—
Illinois	1,926	276.35	1
Indiana	638	220.00	4
Iowa	996	319.85	1
*Kentucky-Tennessee	—	20.00	—
Maryland	2,713	1,049.32	5
Michigan	1,145	158.61	7
Minnesota	1,974	118.36	—
*Mississippi	—	—	—
New Jersey	582	100.00	3
New York & New England	3,488	1,516.72	3
North Carolina	9,443	215.25	18
*Nova Scotia	—	—	—
Ohio	1,082	650.00	5
Pacific	644	7.50	1
Pacific Southwest	4,292	15.00	5
Pennsylvania Ministerium	5,942	1,843.33	19
Pittsburgh	3,873	1,942.50	4
Rocky Mountain	813	—	—
*Slovak Zion	—	—	—
South Carolina	4,957	—	22
Texas & Louisiana	841	—	3
Virginia	2,060	301.34	6
Wartburg	582	125.00	—
West Virginia	736	184.00	—
Western Canada	247	—	—
Wisconsin	1,677	—	—
Total	$60,179	$10,847.65	120

** No synodical unit*
*** Please report errors to N.Y. office*

NEWS of Men and their Activities

The pages of this magazine are seldom ed to beat the drums about money, though they do try to keep ULCM embership informed. But this is Octo- r, and time to take a look at where *u* stand. The statement on the opposite ge speaks for itself—as of the end of ly, with 7/12 of the year gone, only o synodical ULCM units were approx- ately "up-to-date" in remitting more an half of their apportionment. These, course, were Ohio and Pittsburgh. o others—Canada and New York &

ORGE W. BANKS of Zion, Olney, adelphia received the Pro Deo et ria award recently at a special eve- g service. In photo with Banks are scoutmaster C. Robert Smith; Dr. Bela tlock, pastor; mother Mrs. George L. ks; and father Mr. Banks.

ULCM of St. John's, Parkville, Md. honored its secretary LeRoy Yingling at an outdoor meeting June 13 by presenting him with an Honorary Life membership in the men's auxiliary. Yingling also is secretary of Maryland Synod ULCM. Here, his Pastor Paul Smith makes the award.

New England—had paid close to half. About two months remain to fulfill commitments to ULCM. It is of the utmost importance that we catch up *now!*

* * *

The National Lutheran Council has been asked by U.S. military officials to provide 43 additional Lutheran chaplains for active duty immediately. The increase in calls to service has made it urgent for chaplains to serve the religious needs of newly uniformed personnel. As of August 31, there were

EMMANUEL, Pottstown, Pa., was the scene of two scouting awards in June. First row: Melvin Feroe, commissioner of Continental District, Valley Forge Council BSA, presenting Bronze Palm to Terry Evans; Rodney Grow receiving Eagle Scout advancement badge from his mother Mrs. Richard Grow as father looks on. Second row: Franklin F. Mann Jr., chairman of Emmanuel's Explorer Post 129 and president of Trappe District, Pennsylvania Ministerium ULCM; Dr. Luther A. Krouse and son the Rev. L. Samuel Krouse, pastors; post adviser Gerald Wentzel.

215 NLC chaplains on active duty, with 74 in the Army, 58 in the Navy, and 83 in the Air Force. Right now, 33 more are needed in the Army, and 10 in the Navy.

* * *

Sixth annual Laymen's Retreat was held in Canada Synod in early September and attracted 62 men from 26 congregations. Featured were three lectures on the Social Implications of the Gospel, by Prof. Robert Langen of Waterloo Lutheran University. Bible study periods for the weekend event, as well as the Sunday sermon, were delivered by the Rev. Harold Lindeman of Belleville, Ontario.

* * *

Formal agreement to establish the Lutheran Church in America in 1962 was signed September 8 in Minneapolis by the presidents and secretaries of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church of Suomi Synod, and the United Lutheran Church in America.

* * *

Constituting convention of Lutheran Church Men—the auxiliary of the new church body—will be held August 23-25, 1962 at Lutheridge, Arden, N. C. Thereafter, conventions are to be held biennially. The North Carolina session are limited to 300 delegates.

* * *

Under Dr. Earl Freese, chairman of the Joint Planning Group for Lutheran Church Men, these ULCM leaders are serving on JPG committees: Constitution, Aubrey Mauney; Membership & Finance, Eugene Kelchner: Convention, Richard Snell.

ULCM Honorary Life Memberships

July & August 1961

Central Pennsylvania

Dr. Kenneth S. Ehrhart, St. Jacob's, Brodbecks

Central States

Rudolph Oehrlich, Trinity, Columbus, Neb.

Florida

The Rev. Robert E. Grefe, St. John's, Hollywood

Georgia-Alabama

J. R. Weyandt, St. Mark's, Huntsville, Ala.

Maryland

Leslie F. Early, St. Mark's, Hagerstown

New York & New England

The Rev. John S. Sanborn, Luther Memorial, North Syracuse

SUMMARY STATEMENT

Adopted by 1961 ULCM Convention

United Lutheran Church Men, assembled in convention on August 1-3, 1961, at Wagner College, Staten Island, New York, N. Y., deeply sense the grave conditions prevailing in the world today. We recognize the conflict of interests, the complexity of issues and, above all, the deep-rooted sinfulness of mankind operative in these conditions.

Moreover, we acknowledge our share of responsibility for factors that fashion and perpetuate injustices, that set one group against another, and for the other social maladjustments, both at home and abroad, which are part and parcel of the perils of our time. We pray that God may grant to us and to all men the grace of repentance and courage that comes from his forgiveness.

Being persuaded that the whole secular realm, with its political institutions, social arrangements and economic operations, is a chosen instrument of God for the preservation and ordering of human life; convinced that Christians are called to serve God in their total lives, in all situations and in every responsibility; and recognizing that Christian laymen are to be found in many places in key positions of secular influence and leadership; we call upon men of the Church everywhere, in all times and places, in public and private life, in their role as citizens and in daily work to accept and practice their calling in Christ to show forth the lordship of God, his preserving patience and redeeming love for all men, by living and working responsibly under God with concern for the needs of their fellowmen in their immediate neighborhoods and in the larger world community.

North Carolina

nn C. Brown, St. John's, Hudson
rbert E. Kieke, St. John's, Hudson

Pittsburgh

ıry Kiesling, Trinity, Ellwood City
ohen Mowry, First English, Duquesne
ıry Prellwitz, First, Beaver Falls

South Carolina

Rev. I. Marion Rhoden, Our Saviour, Greenville
bert P. Glover, Piedmont Conference ULCM
K. Barr, Central Conference ULCM

Texas & Louisiana

C. H. Warner, Messiah, Austin, Tex.
Vernon L. Giebel, St. James, Houston, Tex.

Virginia

John E. Martin, St. Thomas, Ranson, W. Va.

Wartburg

Byron Bell, Immanuel, Lake Geneva, Wis.
Carl Welker Sr., Immanuel, Lake Geneva, Wis.
Fred Rieger, Immanuel, Lake Geneva, Wis.

VIEWS from Headquarters

by J. H. OETGEN

Time For a Check-up

SOON MANY of us will be driving our cars to the neighborhood service station to have them CHECKED-UP and winterized for the cold weather ahead.

Organizations need these occasional check-ups too.

Authorities on organization work encourage an annual check-up to determine the goals and review accomplishments of the organization for the past year.

A ULCM group should review its program for the past year to see if it has been a real service arm of the congregation. It ought to review the ten objectives of United Lutheran Church Men to determine which have been accomplished and which have failed to be carried out.

As individual members of the United Lutheran Church Men we should take our membership card from our pocket and review the objectives we say we support and see if we have lived up to them as members of our congregational ULCM.

In my travels throughout the church I know of many fine men's groups that are rendering an outstanding service to their congregations and having fine ed cational programs that inspire men service. Many take an active part in t evangelism program. Some take recor ings of the service each week to take the shut-ins. Others do outstanding r pair and clean-up jobs. A number ha a very active part in the youth progra including scouting. We have one gro that takes an interest in delinquent bo and one that sponsors a troop for bli boys. Many are doing outstanding ser ice in their congregation.

This is the time to check up and s what your ULCM is doing in the co gregation to undergird the ministry the congregation. Is your men's gro an asset or a liability to the churc Have you planned the year's progra with your pastor and does the executi committee meet monthly to review pa meetings and plan for programs mont ahead?

Recently a pastor told me: "I'm pro of our ULCM, they support the progra of our congregation." Could this ha been your pastor?

I Don't Dare Talk Up!

by ROBERT E. HULDSCHINER

This topic examines a problem common to all men—that of living as members of larger groups, in which they have a certain interest, and to which they owe a certain loyalty. For the worker it might be the union, for management it might be an association of manufacturers, for the farmer perhaps a co-operative. Each individual has the common problem of bearing a Christian witness in the groups to which he belongs.

The author of this material seeks to put flesh on these ideas by telling the Elmswood Saga. The town of Elmswood needs a playground for its children. Two groups oppose one another in the matter of selecting a site for the playground. Two men, members of the Church Council of St. Luke's Lutheran Church, each represent one of the factions in the argument. How can they witness—as Christians—in this situation? How can the church bring its witness? Read the Elmswood Saga and see!

The Case of the Forgotten Playground

Editorial in the *Elmswood Gazette* of June 15, 1960)

THERE WAS A TIME in the fair township of Elmswood that people cared. We are sorry to say that this was a long time ago. A long time ago, let us add, was June 1958. At that time the township commissioners held a public meeting at which the citizens were informed that due to recent zoning ordinances and the rapidly progressing establishment of the Green Acres housing development, living room for our children was getting alarmingly small.

The township commissioners warned that congestion on Highway 82 was forcing motorists, especially on weekends, to seek less traveled routes, so that the streets of Elmswood would gradually be drawn into the inter-county traffic. This would make streets unsafe for children. Ball playing on roads even occasionally used by through traffic presents a serious hazard. Since Elmswood schools are two miles outside the residential area, school grounds cannot be used by children after the school buses have completed their afternoon rounds.

The commissioners then unfolded their plan to establish a playground on a vacant lot situated between the boundaries of the Green Acres project, the one-family residential homes on Hazel Street, and St. Luke's Lutheran Church. Residents applauded the plan. The matter seemed settled.

Then something happened. Residents on Hazel Street went to work to block the playground project. They did not come out and fight it in the open, but pressure was brought to bear on th commissioners to delay action. The ma ter was further complicated when Unio Local 67 of the Elmswood Boiler Manu facturing Corporation entered the cas Since a great number of EBMC wor ers live in Green Acres, the union fe it had a legitimate interest. We feel th it would have been better if EBMC em ployees had not turned a playgrou for children into a political footba Since relations between Local 67 and th EBMC management have been less tha cordial for over three years, and especia ly in view of the fact that almost half EBMC's executives live on Hazel an immediately surrounding streets, unio support for the project could not fa to arouse further opposition among th higher income residents who bear mo of Elmswood's tax load.

The case of the Elmswood playgrou is currently at dead center. The lin of the opposing parties are drawn. N body budges. Everybody is scowling everybody else. Perhaps the officers Local 67 and the executives of the tow major industry are having fun stalem ing each other. We know for sure th our children are having no fun. Th continue to play on the streets—dodgi traffic. One day some child will doc too late or not fast enough. What the

• • •

Transcript of a meeting at the Elmswo Executive Club on June 20, 1960. Pr ent are Club President Frank W. Horn Secretary John E. Walter, and Mr. Ric ard Landis, Chairman of the Communi Affairs Committee of EBMC Mana ment Employees.

Horne: Gentlemen, I wanted to m with you in executive session to d cuss the matter of the playground. T editorial in the *Gazette* has be

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Dr. Robert E. Huldschiner is assistant editor of The Lutheran. *This is the Inter-Lutheran topic for November.*

The Inter-Lutheran Topic for November

Suggestions for a Devotional Service

Hymn: "O for a faith that will not shrink"
Psalm 19
Scripture Reading: I Peter 3:8-17
Hymn: "Jesus, my Lord, my God, my all"
Presentation of the Elmswood Saga
Prayer, followed by the Lord's Prayer
Hymn: "Thy life was given for me"

Questions for Discussion

1. What would have happened to Dick Landis if he had spoken up at a meeting of the Executive Club in favor of having the playground near the Hazel Street properties?

2. What would have happened to Bob Stromberg if he had spoken up at a union meeting in favor of having the playground near the swamp?

3. Dick Landis spoke of having a responsibility to his own children, as well as for the other children of the community. Which of these two is the greater? Which should receive a man's first consideration?

4. Was Phil Moore wise in sticking the church's neck out the way he did? If you were a member of that Church Council, would you have supported his position?

5. Can the church afford to take a hands-off policy about anything which is a real concern of its members?

6. Are there any "Elmswood playground" situations in your community? Have there been any in the past few years? Did your church speak out on the matter? Should it have? Do you think that Christ would have wanted you to bear a witness in any of these matters?

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cked up by several newspapers in e county. It does not make us look od. EBMC has always had good mmunity relations. Even our union ouble has never gotten us a bad ess. And now, because of a playound, we're being roundly panned every little newspaper writer in arch of a crusade. We've got to get is thing straightened out. And fast.

er: I couldn't agree with you more, ank. Of course, we don't want the playground right in front of our noses. Every little hoodlum from Green Acres is going to make it his special project to throw a baseball through our windows. The noise will be unbearable, and think what it will do to real estate values. I tell you, houses on Hazel Street will be up for sale like spring hats at Macy's August sale. And we've been making this town with our taxes.

Landis: Just what do you propose to do?

Horne: There's a vacant lot on the other side of Green Acres. I thought the company might buy it and give it to the community for development of a playground. We might even chip in to buy the equipment. This would make everybody happy. Green Acres would have their playground and we'd have our peace of mind.

Landis: Except that the lot you propose is directly adjacent to the swamps.

Horne: We could build a fence to keep children from getting into trouble.

Landis: And if it doesn't?

Horne: Say, Dick, whose side are you on?

Landis: Yours, ours . . . I own property on Hazel Street. I don't want the playground. My children are past the playground stage. I don't want the noise. I don't want real estate prices to drop. You never know. Something might happen, I may be transferred. I don't want to lose my shirt selling a good piece of property.

Horne: Then you'll take the matter up with the commissioners?

Walter: Say, aren't you and Bob Stromberg both on St. Luke's Church Council?

Landis: Yes.

Horne: Stromberg . . . that's the fellow who became secretary of Local 67 last fall?

Walter: Yes, and he's one of those who's leading the union's fight for the playground. If the two of you could have a little talk, perhaps on neutral ground, it might help.

Horne: Do you think you could have a meeting in the church?

Landis: I don't know how the other council members will feel about it. I can find out. We're without a pastor right now, and they may feel the church shouldn't get involved. An way, I'll report back to you as so as I know.

(The meeting is adjourned)

• • •

Let's Go, Boys! The Kids Want to Play!

(Article in the *Elsmwood Workshe* weekly of Local 67, on June 22, 196

We hear that something is movi on Hazel Street re that playground y all thought had been put in the de freeze by the gentlemen of the Exe Club. But it ain't so. Fact is, Mr. Ric ard Landis, chairman of the Communi Affairs Committee, has been putting feelers out to see if things couldn't "straightened out"—that's to say, be around—so that our children would play anywhere near the $40,000 ma sions of the gentlemen on shady lane.

Seems that a little deal is being p posed: No playground near Hazel Str but near that lovely swamp that delig residents of Green Acres with its sw smells on balmy summer nights and, cording to the county safety comm sioner, shouldn't be near any housi development where kids abound. But course that's hindsight, and now it's t late.

But it isn't too late for a nice lit playground built at company expense listen to that—right next to the swam Do they really think we're that stupi

We know that Secretary Bob Stro berg is following the matter with all t circumspection the case demands a will be speaking loud and clear for fellow union members and all the re dents of Green Acres.

• • •

Notes on St. Luke's Church Cou Session of June 26, 1960.

In the presence of acting Presid Philip Moore and Treasurer Ed Sul

n, Richard Landis asked permission to
e the council room of St. Luke's Luth-
an Church for the purpose of meeting
h fellow council member Bob Strom-
g, not present at this session, to dis-
ss the matter of the Elmswood play-
ound. The following exchange oc-
red:

oore: There are a number of reasons why I think the church should *not* get nvolved in this affair. First of all, we're without a pastor. We've got to pear full responsibility for everything ve do. We might mortgage our future by even letting our premises be used n a fight that splits the community ight down the middle. So far, we've ad peace and harmony among our nembers. Sunday morning attendance t services and Sunday school has kept p despite the absence of a regular astor. Offerings have been up too. Now suppose we let Dick Landis and ob Stromberg discuss the playground usiness in church. It would mean that e, the church, are taking a hand in it. Ve've got membership both among he workers and management. As long s we stay out of the community quabbles we've got no problems. If e break with this tradition we'll have ore problems than we can handle. I st can't see us as a church get agged into a fight that can be oided by simply keeping out of it.

dis: Frankly, Phil, I was hoping you ight lend me a hand in this. I have a oblem. I don't want the playground ar my home because it will be a isance and a financial loss. On the her hand I realize that we need a yground, and I'm not at all sold on e idea of putting it near the swamp. ow I want to do what's right. But u realize that I can't refuse to talk for management, even if my own interests were not on the company's side. Next time I'm up for promotion the way I handle this business may decide my future. So I have a real problem, and I had hoped the church would help me find a solution.

Moore: But it's *your* problem, Dick—yours and Bob Stromberg's—not that of St. Luke's Church. If we had a pastor you might take it to him. But we don't have one and I feel that for the good of the church we must stay out of it.

Landis: It isn't just *my* problem, Phil. There are the kids, too. Some of them are in our Sunday school. And it does concern the community.

Moore: That's exactly it. It concerns the community, not the church. That's why we have separation of state and church, remember? "Give unto Caesar what is Caesar's," or whatever it is. Well, the playground, that's Caesar's, that isn't our business. Otherwise, everytime we have an election this church would be a battlefield. What with just about half of our members Republicans and half Democrats this place would be blown up by internal combustion. No, Dick, our purpose as a church is to preach the gospel and adminster the sacraments. We serve God, first and always.

Sullavan: And just how do you propose to do that?

Moore: By not getting involved in local politics, Ed.

Sullavan: Seems to me that to preach the gospel doesn't just mean to read from the Bible. When we talk about the Word of God we don't only refer to the word that's printed in a book. We refer to God's action in the world. Remember that God "gave his only be-

gotten Son" so that this world might be saved. Remember that he loves the world to the point of letting his Son be broken and crucified for it. How can we, the church, then pretend to stay out of worldly business? What was good enough for Christ ought to be good enough for us who claim to be serving him.

Moore: But we're people, Ed, little people. We're different.

Sullavan: We're people, but we're a the church. We're not just an organi tion that collects money or arran schedules for services or tries to gr bigger. We're the Body of Chr We're the channel through wh Christ acts in this world. When say that we believe in Christ's r presence in the administration of H Communion, we're not building some sort of nebulous myth. We lieve that Christ is among us beca we are there. We believe that Holy Spirit is active in us because are members of this church whic Christ's body. And we also believe t this world in which we are ac through the grace of the Holy Sp is a good world. Sure, it's sinful. so are we. We're as "unclean" as ev thing else around us. But we have right to reject what God decided make clean again. Paul writes in letter to the Romans (14:14): know and am persuaded in the L Jesus that nothing is unclean in self, but it is unclean for anyone thinks it unclean." Paul didn't about playgrounds and politics Elmswood but about the customs the Jews. But somehow it seems me that we're dealing here with is that are just as pertinent to our as the matter of whether to eat r or abstain from wine was pertinen Paul's days. Because we have, in case, a triple obligation. We're c mitted to the community in so fa it is that portion of the world which, through us, God's love be made manifest. And we're com ted to Dick Landis and Bob Strom who are our brethren in Christ whom we must help to settle their

USEFUL and attractive new leaflet on practical principles of personal evangelism is available in quantity through the ULCA Department of Evangelism or United Lutheran Church Men. Its title: Man to Man. Write ULCM, 231 Madison Avenue, New York 16.

ferences to the best possible mutual advantage. And we're responsible for the kids who want to play.

oore: Then you expect me to make a decision that'll make everybody else mad? I'll be the most unpopular guy n the church.

llavan: I expect you to decide accordng to your Christian commitment. We're talking a lot about "witness" as f we meant it. In effect, we don't. We're ready to pay a few dollars and ome to a couple of stewardship vorkshops or evangelism meetings. But hat's not the kind of witness that'll nake all the difference in the world. t's to risk being "the most unpopular uy" in the church or the community, o talk up for the right cause, which nakes a real witness.

ore: Isn't that like saying that to be true Christian you've got to become public nuisance, a sort of permanent rusader with a vengeance?

avan: No. There is that danger, and e must clearly recognize it. A man ho speaks up all the time regardless f the impact he makes on the world round him—the professional crusader ith the ever-ready prophecy taken out context from the Old Testament—anything but a Christian witness. 'e need courage to say what we think right. We also need an equal amount understanding for the rights and spirations of others—charity and ve, to say it with the New Testament riters.

re: How many people like that are ere in the world?

van: Few. And even those few re not exactly howling successes. member that Christ was no success her. To be a Christian means to andon the comfortable notion that you're safely tucked away in a proud majority marching to the sound of trumpets toward a glorious future. To be a Christian may mean to reconcile yourself to being a minority of one.

Landis: I've kept quiet to let the two of you argue it out. Let me just say this: I'm uncomfortable about the whole affair. You, Ed, say we're responsible as a church toward the community, the children, and the church members. I'm responsible toward my family, my future, our financial security. But I'm also aware of my responsibility toward others. Call it, if you want, my Christian duty. Frankly, it's a conflict I don't know how to solve . . .

At the conclusion of the above exchange, acting Church Council President Philip Moore decided to schedule a meeting between Richard Landis and Bob Stromberg at St. Luke's Lutheran Church in the presence of other council members for the purpose of discussing the Elmswood playground affair.

• • •

Letter by Philip Moore to the members of St. Luke's Lutheran Church of Elmswood on July 3, 1960.

Dear Fellow Members of St. Luke's:

This is an informal report of what happened at St. Luke's last Friday. Most of you know that we had a meeting with Dick Landis and Bob Stromberg concerning the playground affair. I am aware that some of you disapproved of my decision to have the matter discussed in the church's council room. I would have been glad to let someone else decide, but there was no one else there at the meeting. So it had to be me, and although I was unhappy about having to make a decision that might displease

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some of you, I saw no way out of it. I'm sorry to say that despite our invitation to other council members to attend, only Ed Sullavan and myself were present when Dick Landis and Bob Stromberg met.

I suggested we say a prayer and the others asked me to say it. So I prayed that God would give us wisdom to discuss this business with an open mind and to try and find a solution that would be acceptable to the greatest number of people. Then I let Bob Stromberg speak.

Bob said the position of the people at Green Acres was known and that he shared it. He feels that Elmswood is a place where a few people have a great many privileges and a great many people very few privileges. The playground is a necessity and the fact that residents on Hazel Street have blocked the project has embittered the people at Green Acres

ULCM PINS

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United Lutheran Church Men
231 Madison Ave., New York 16

very much. He also conceded that was under pressure from his union get the project underway regardless what opposition he might encounter. said the playground had become a soc issue and the day it would be open there would be a "victory parade" w bands.

Dick Landis got rather excited wh he heard that, and pointed out t everything Bob Stromberg had said support of the project showed clea how well-founded the opposition Hazel Street residents to the playgrou idea was. First of all, the people with many privileges, he said, are those w the heavy tax load. They're also people who work the hardest, Dick sa who don't have the protection of stric limited work loads and double comp sation for work in off-hours. They're people who have invested thousands dollars in their education to get to point where they are now. To try make them the scapegoats for a lack organizational talent among residents Green Acres was rank socialism.

(At this point Ed Sullavan and I to intervene to calm Bob and Dick do They finally did.)

Dick then conceded that a playgro was needed. But he asked whether it fair to expect the people on Hazel St to bear all the burden, not only in te of inconvenience but in terms of the of property values. He estimated values of at least 20 properties, his included, would suffer losses of up to per cent. He pointed out that while was aware of his obligation to the co munity, he also had an obligation to wife and three children. He said property was the main security of family in case of his death and he co not stand by while it was being destro

there was talk of "Christian obliga-
on" toward the children of Green
cres, he certainly had an equally Chris-
an obligation toward his own family.

Dick acknowledged that the idea of
ing acreage along the swamp for a
ayground was an unhappy one. But he
id that just as Bob Stromberg was
der pressure from his union to settle
e matter in their interest, he was being
essured by the Executive Club to find
solution they could accept. The most
fortunate part, he felt, was that the
air had become a social issue.

At this point Ed Sullavan spoke up.
said they seemed agreed, so far, on
e thing: that to make the playground
o some sort of issue between the
ves and *have-nots* not only distorted
problem, but it also didn't do any-
dy any good, least of all the kids. He
rther said that Dick and Bob seemed
him in the same boat: both had to
isfy the desires of other people to
om they owed allegiance regardless of
ir own personal preferences. This, he
, should strengthen their determina-
n to find a solution together, rather
n in opposition to each other.

Since Ed can always be relied upon
pull out some reference to Scripture
read to them from I Peter (3:8):
nally, all of you, have unity of spirit,
npathy, love of the brethren, a tender
rt and a humble mind." He said both
k and Bob had everything to gain
n having a "unity of spirit," since
h had right and wrong on their sides.
said that both had to face the fact
there is no solution to any prob-
whether it's the Elmswood play-
und or an election for President of
United States, that incorporates all
good features and eliminates all the
ones or vice-versa, but that people
know the score—and Christians cer-

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— Matthew 2: 1-2

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tainly should—may reach a solution that would incorporate more good than bad features.

Bob and Dick then got to talking about Elmswood in general and after a while started investigating other locations for the playground. It occurred to me, then, that something might be gained by inverting the roles. So I suggested t Dick Landis that he study playgroun locations exclusively from the standpoi of the people of Green Acres, and Bo Stromberg do the same exclusively fro the interest angle of the people of Haz Street. I felt that this would give bo men a better opportunity to acquai themselves with the specific proble of their opposing groups, and mig keep the discussion going in directi of a compromise.

They accepted, and now also the oth members of the church council ha agreed to attend the next playgrou meeting at which the church will a as a catalyst for all the interested grou in the community. I don't know when t children of Green Acres will get the playground—or where. But I'm co fident that they'll get it.

Let me say in conclusion that wh I'm aware that Christians must humble, I'm sort of proud now th we got this thing started. I had a cou of sleepless nights over it, but I thi I did what was right. Of course, thin could have gone wrong (they still ca and then I won't be proud at all. In t meantime, may I remind all of you that verse from I Peter, especially far as that "love of the brethren" a "a tender heart" is concerned. I'll need

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Suggestions for the Leader

This topic examines a problem comm to all of us: that of living as members larger groups in which we have a mate interest and to which we owe loyalty, wi out being disloyal to our allegiance God. Our duty is to witness to the faith profess. Our problem is: how?

I dreamed up the Elmswood playgro incident because it seemed to incorpor

great number of issues that confront all
us: a conflict of interest in the com-
unity; a social issue involving the welfare
the children of one group of citizens;
split between different economic and social
oupings in the population; a management-
or dispute over a welfare fringe bene-
; a financial problem on a community-
de scale.

It further made it possible to discuss
e topic not only in the light of the need
individual Christian witness, but of that
Christian witness by the corporate
urch. I deprived St. Luke's of its pastor
cause ultimately the decisions faced by
urch Council President Phil Moore are
se that every Christian must face as a
urch member, regardless of his station in
or of his position in the congregation.

I supplied the information on the Elms-
od Saga through some kind of television
verage that would give you the maximum
ight into the problems involved with a
nimum of wordage. I believe that most
blems that come under the heading of
topic would boil down to more or less
same issues (material, moral and theo-
ical) treated in the story. So I'd expect
roup choosing this topic for a discussion
actually talk about a problem or situ-
n close to them (there must be plenty)
ner than to discuss the fictitious case I
sented. They'll find that following the
uence of the story they can build up
excellent case for an exciting evening.
st present the case with editorial over-
es, then present each side of the argu-
nt, then inject the church into the issue
finally have a nice free-for-all debate
what to do about it.

f you should choose to discuss the Elms-
d case as an exercise in how Christian
cs can be brought to bear on human
tions, let as many people as possible
l this story, and assign parts to as many
n as you can. They don't have to say
t's in the script; they may even decide
ake an entirely different line of action
ttitude. As long as all are familiar with
case, they should be encouraged to
lop their own defense of their respec-
viewpoints. You may not reach any
clusion, but you'll all discover some-
g worthwhile about the complexities of
t the Christian witness entails.

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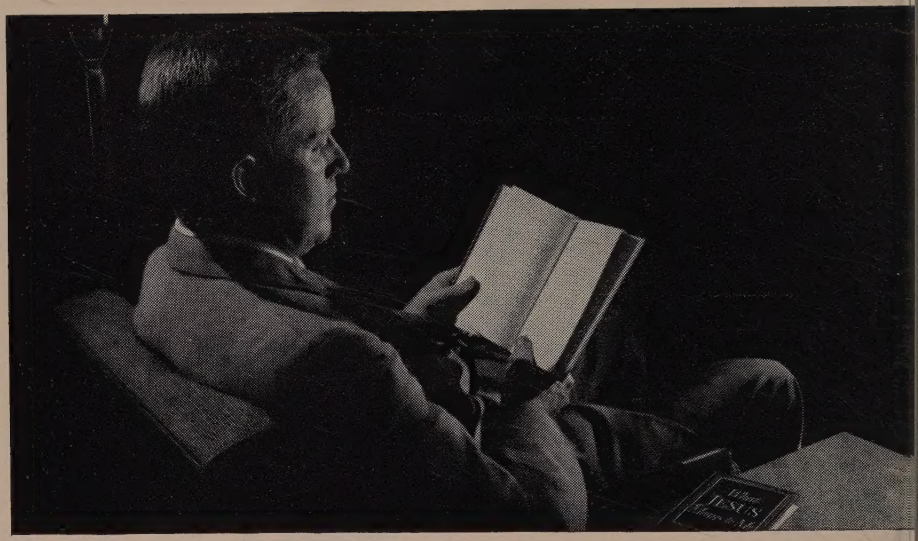

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